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CHARGE

DELIVERED

AT THE

PRIMARY VISITATION

OF THE

BISHOP of QUEBEC.

Clergy o

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Printed

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CHARGE

TO THE

Clergy of the Diocese of Quebec,

DELIVERED AT MONTREAL

ON THE 9th AUGUST,

AND

AT YORK, UPPER-CANADA,

ON THE 30th AUGUST,

1826.

By CHARLES JAMES STEWART, D. D.
LORD BISHOP OF QUEBEC.

Quebec :
Printed by T. CARY & Co. Free Masons' Hall.

TO THE

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Quebec, 1

TO THE CLERGY OF THE DIOCESE OF QUEBEC.

My REVEREND BRETHREN,

In accordance with your wishes, expressed in the kindest possible terms soon after the delivery of my Charge at my Primary Visitation, I have had a few copies of it printed in order to present one to each of you.

This I now do, not without apprehensions that some partiality of judgment, proceeding from the relation which subsists between us, has induced you to value it much above its real merits.

With prayers to Almighty God, that he may bless all my endeavours and yours for the promotion of his glory, and the good of his Church,

I remain,

My Reverend Brethren,

Your affectionate and faithful servant,

C. J. QUEBEC.

Quebec, 19th June, 1827.

y REVER

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CHARGE.

MY REVEREND BRETHREN,

On this new and solemn occasion of our meeting, many topics of great interest present themselves to our consideration. I shall select those which demand our chief attention ; even to them, dear, that I cannot do that full justice which their importance deserves.

The subject which first presses itself on your minds and mine, is that of mutual condolence on the loss we have all sustained in the death of our dear and excellent friend and counsellor, the late Bishop of this Diocese. We all recollect with lively remembrance the virtues and beauty of his character, and the learning and abilities which distinguished him ; and with sorrow and sympathy we reflect on our being deprived of his example and guidance. This affectionate remembrance, and these just reflections, will always stimulate us, I trust, to greater watchfulness, diligence and exertions in the performance of our respective duties ; they add to my concern on your account, and to anxiety on my own. They make me sensible of my inferiority in many respects, and my comparative unfitness for so great a charge, and so responsible an office. The fitness of this call to humility on my part, and my improvement of it, may be of advantage to me, but it cannot be beneficial to you, ex-

cept, in the occasion it affords, and which I beg abours, a
 you will use, of exercising greater charity and their ha
 candour towards me. This, however, I have peculiar ci
 encouragement to expect, from a review of my Church
 long and intimate acquaintance with many of my observa
 you, the kind reception I have lately experie minute
 enced, and the very favorable sentiments of relation ; th
 gard for me which you have so warmly expressd, I dou
 ed. It has not pleased the giver of every good and
 and perfect gift to dispense his talents equally
 to all. Such as have been mercifully granted In the fi
 to me I shall endeavour to use to the best of my power in furtherance of the great cause we have conduct
 at heart ; and confiding with humility and reffices of t
 verence in God's blessing on your prayers and of a p
 mine, and on our joint exertions, I trust we shall duty o
 be mutually profitable to each other, and to the, ourse
 people committed to our charge.

The subjects of which I propose to treat are not merely those which seem to me most important to the gradualy f
 interests of religion in general, and, consequent on to him
 ly, to the increase of our Church in particular. Select that
 to your individual advantage—to the edification a time of
 of your flocks—to the great work of saving you nich two o
 selves and others. While we are engaged in the of all
 consideration of these momentous subjects, you, theref
 must expect nothing new at my hands, but rather a time to
 learn a lesson of perseverance in diligent atte promotin
 tion to those services which you now perform, and adore the
 to those objects which, I trust, are highest in your estima
 estimation. It is good for us to be exhorted to
 the remembrance of our duties, and the end
 our high calling, that we may be encouraged
 and supported in the pursuit, and strengthened
 in striving to attain the accomplishment of our association

which I labour, and the comfort which flows from faith and charity and their happy result. I shall keep in view the peculiar circumstances of this country, and of review of our Church in Canada, but in accommodating with many observations to them, it is not necessary to minutely distinguish in pointing out the applications of relation; this, you will readily do for yourselves; warmly expressed, I doubt not, profit by the train of thought of every good which they may give birth.

Talents equally graciously granted. In the first place, let us direct our attention to the best of men the manner in which Divine Service should be conducted, and to your ministration in those assemblies and services of the Church which are for the most part prayers and acts of a public nature. Public worship is the chief trust we shall have of a public nature which we owe to God, ourselves, and our neighbour. It is the

chief of all the means in our power of maintaining religion in our neighbourhood. If men choose to treat and not meet together to worship God, they will gradually forget and lose sight of their obligations to him and one another. They do not reflect that he governs the world, and that there will come a time of judgment and retribution to come; which two considerations are the grand foundation of all morality and religion. The institution of a Sabbath day, and the intention to build places of worship, with a view to promoting the gathering together of people to adore their Maker, originated in that divine wisdom which ordereth all things for the good of mankind, and the glory of his name. He commanded his people to erect a sanctuary to his honor; and he gave them this law, *Ye shall keep my Sabbaths, and reverence my sanctuary.** Association is natural to men; and it is condu-

cive to their common advantage to join together in the performance of a good work. They cannot be better engaged than in the worship of God : in nothing do they approach so near to the happiness of a glorified state. How important is it then, that Divine Service should be celebrated in a manner becoming the character of man, and the perfections of the Deity ! The Liturgy affords great assistance to the people in worshipping God in spirit and truth, with the understanding also ; and it enables them with one mind and one mouth to praise the Lord, and to speak of his glory in his temple.† It maintains unity and soundness of faith and doctrine in the Church ; and keeps up in her members a continual acquaintance with the essential articles of religion, so that they cannot easily lose the knowledge, or the remembrance of them. It promotes order, uniformity and fervor in devotion ; is suited to the capacities of those who are not well advanced in religious knowledge ; and is particularly acceptable and edifying to the most devout part of the congregation. The use of the Common Prayer ought therefore, to be recommended to our people, by every means in our power. Distinctness in reading the service, in pronouncing and hearing the prayers and every part of it, is an essential object ; but nothing will so much contribute to a just understanding and estimation of its excellence, as persuading the congregation to join with their voices as well as their hearts in the celebration of the service. The more they are engaged in the performance

† Rom. 15. 6, Ps. 29. 9.

to join together more they will partake of its spirit, and be used by the pious fervor of its language.—This is conformable to the order and intention of the Church in her rubrics, and to the improvement of a quality of our nature which is excited and strengthened by the influence of numbers in the prosecution of any object, and which, in the prosecution of a good one more especially, serves by the union of friends and relatives in a common cause to promote a general sensation of zeal throughout the whole assemblage: and *It is good to be zealously affected always in a good thing.**

Of a similar character is Psalmody; and the beneficial effects of joining in sacred melody illustrate what has been said on the proper use of the liturgy. The apostle joins psalmody with the knowledge of God's holy word; and to the capacity precept with regard to the former, contained in a remarkable passage in his epistle to the Thessalonians, does not seem to have received that of the congregation which it clearly demands. *Let the Prayer ought of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*†

I so much therefore request you to use your influence and estimation of your flocks to lead them to the performance of these duties; and for the accomplishment of the objects proposed, I suggest to you the necessity of instructing your people in the use of the service book of Common Prayer, not only from the pulpit, but by the more important and

* Gal. 4. 18.

† Col. 3. 16.

certainly most effectual means, private ~~and~~^{with} ~~comet~~^{monition,} and familiar exhortation; and, with regard to psalmody, by encouraging singing schools, and otherwise promoting it, as circumstances will permit. For both purposes you must be aware of the great advantage of furnishing them with a good clerk, or leader, in these respective services.

Another part of divine service connected with public worship I must not pass over in silence at the same time, it opens so wide a field to observation, that I am constrained to defer a particular view of the subject to another occasion, for on this first opportunity of my meeting you it is necessary that I should be general in my remarks. I allude to preaching, or the delivery of sermons. To the devout and well instructed members of the congregation the other parts of divine service are unquestionably the first importance, but a great proportion of your hearers need instruction in the principles *the doctrine of Christ,** and that the foundation of these things should be laid again and again. The due performance of this part of your function requires your assiduous care, and your unreathed diligence.

To Timothy the Apostle writes, *Give attention to reading, to exhortation, to doctrine. Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.†* In another place he says, *How shall they hear without a preacher?*

* Heb. 6. 1.

+ 1. Tim. 4. 13.

‡ 2. Tim. 4. 2.

Rom. 10. 14 a

private as with *cometh by hearing, and hearing by the*
n; and, with *word of God.**
ring singing

it, as circum- Following the Apostle's admonition and ex-
oses you mu- ample, I exhort you to preach Christ and him
of furnishin- crucified, *Christ the power of God, and the*
; in these re- *freedom of God.*† Set forth the gifts and fruits
the Holy Spirit—our need of the one, our
renewed and unprofitable state without the
connected wi- ther. We are to *teach all nations, baptizing*
er in silence *them in the name of the Father, and of the Son,*
a field to *and of the Holy Ghost ; Teaching them to ob-*
ed to defer *serve all things whatsoever I have commanded*
another occa- *sion : and, lo, I am with you alway, even unto*
of my mee- *the end of the world.*‡ A charge which
ld be gene- joins instruction in the attributes of the
aching, or the deity, and in the duties arising from the rela-
vout and worship which by the Christian covenant we
gregation thar to the Creator, Redeemer, and Sanctifier,
questionably principles of faith and works which ought to
proportion constantly represented to our hearers as in-
e principles ppenable.

the foundatio-
uin and again further, in our discourses we ought to ex-
of your fun- min to our hearers the offices of the Church,
and your u- bmitting their scriptural and spiritual excel-
lence; from time to time also, the primitive na-
ture of her constitution : and, on the festivals

, Give atten- fests, the striking and particular objects to
to doctrine. commemorated on those days, should be
eason, out- specially noticed, and practically improved.—
with all lo- This is the more incumbent on us, as these in-
other place tions are misrepresented, or disregarded by
t a preacher ny persons, because they are very little ac-

quainted with the subject. In these times also of liberal, but loose views of high and serious matters in Church and State, in morality and religion, the superiority of our genuine Catholic and Apostolic principles and practice in most respects, as compared with other Churches, ought to be plainly and strongly inculcated. I speak not with reference to individual character, or individual preparation for eternity, nor with reference to any minor ceremonies in themselves of an indifferent nature; in these points I am averse to invidious comparisons; and, with regard to them, I am not prepared to challenge superiority for ourselves. I speak of the general outline of the plan of our Zion, and the peculiar and characteristic principles of her worship and constitution. In doing this, I most sincerely deprecate all want of charity; but in a just and fair discussion, we shall gain, not lose by a candid enquiry.

On the subject of Public Worship I may add, that a regular order of appointment as to place, and punctuality of attendance as to time, are points of importance highly requisite to the due performance of it. It is therefore desirable that each missionary should not celebrate it in more than two places, and they not many miles apart, on the same Sunday. In general, the same two places ought to be worthy of preference, on the Sunday, to any other place.

The Offices of the Church claim our particular attention, but the limited time allotted to my discourse compels me to make a selection among those which are peculiarly interesting.

The Sacrament of Baptism stands first in importance, in many points of view. It is the threshold of our entrance into the Church, and its privileges. It embraces all the conditions of the covenant which God has vouchsafed to make with us, through Jesus Christ, and it implants them to us by water and the Spirit.—A good understanding of the letter and spirit of this Sacrament includes a thorough knowledge of the principal doctrines and precepts of the Christian religion ; but this knowledge and understanding are rare, because the generality of persons are imperfectly grounded in the nature of the obligations and the benefits of the Christian ordinances ; and because their information respecting the office and order of the administration of this Sacrament, as prescribed by our Church, is usually very deficient. In no other Church, in my opinion, is the institution so fully and correctly, according to Scripture, set forth as in our Church. I know it is objected to by many, on this prejudice, (for if I am right, I am justified in calling it prejudice,) I attribute to erroneous views on the subject, early imbibed, and subsequently confirmed by wrong but common usage. I make these observations, having once entertained doubts myself as to the just propriety of our Baptismal Service, after diligent inquiry which resulted in conviction and sober satisfaction. It follows, that I anxious you should guard your flocks against errors, alluded to ; and that I should counsel you to be watchful and diligent in conveying to a selection a comprehensive view of the obligations and privileges of this Sacrament, together with

a good understanding of the excellent expositi
of them offered us in the service of the Churc

In order to this, at least for the benefit
the younger part of your flock, you are f
nished with a Catechism, or Summary of Fa
and Practice, to be learned by all before th
come to be Confirmed by the Bishop ; and t
rubrics and canons of the Church prescribe gr
and constant attention to the office of Catechisin
In this compendium of doctrinal and practi
Christianity, the duties of repentance and renou
cing the world, of faith and obedience, of pray
and performing the Sacraments, are laid do
in a perspicuous manner ; but explanation a
a further representation of our Christian prof
sion and vow in Baptism are required, in or
that they may be profitably learned. This instr
tion you are particularly called upon to give p
viously to the celebration of the rite of Confir
tion in your several Cures ; which circumstan
of itself, tends to show the importance of the du
and the advantage of the rite. Confirmation is
special provision in our Church, and in most
the Churches of Christ, for the accomplishment
the object I have been pressing upon you, nam
ly, the confirming young persons in the knowled
and practice of their Baptismal Covenant. Y
must exhort them to prepare for the office by d
gent study of the subject, accompanied w
hearty prayer to God for increase in the mani
gifts of grace. Its usefulness in these respects m
recommend it to our particular attention ; a
the high estimation in which it was held by
Apostles is manifest from several passages
Scripture. St. Paul classes it with the elem

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our Religion, among the rudiments we must
be preparatory to our striving to go on to per
fection. He connects it with the first principles,
Christianity in these words : *Leaving the
principles of the doctrine of Christ, let us go
unto perfection ; not laying again the
foundation of repentance from dead works, and of
towards God, Of the doctrine of Baptism,
of laying on of hands, and of resurrection
the dead, and of eternal judgment.**

I have exhorted you to instruct your flocks in
just and comprehensive view of the Sacrament
Baptism, and its administration in our
Church ; and for your assistance in the fulfil
ment of this important object, I have pointed
to you the advantage and necessity of paying
attention to the great duty of Catechising the
young people, and preparing them for the Apos
tolic rite of Confirmation. A thorough acquaint
ance with this institution ensures a good and pro
itable knowledge of the principles of moral and re
ligious instruction. Such a preparation is insisted
on in our Church ; and bringing up young people
to this nurture and admonition of the Lord is re
quired of parents and sponsors, schoolmasters and
magisters. The education, therefore, of the ris
ing generation is very particularly provided for, so
much so, that I can not well see how any person
unacquainted with the spirit and precepts of the
Bible, or the fundamental institutions of our
Church, can do otherwise than recommend and
support the general education of the poor, at
least in the first elements of learning. To you,
Reverend Brethren, I shall only observe,

that the proper use of our liturgy, and dev
joining in it, independently of other prim
duties connected with the subject, require t
every individual of the congregation should
able to follow the clergyman in the service.
any one of my hearers entertain doubts as to
expediency of universal education, I only
quest him to direct his view and judgment
the probable effects of a good education; f
am persuaded he will find, on fair examinat
his objections applicable only to a bad and
cient, not to a good and religious one, wh
alone is the instruction we desire.

After Confirmation follows the duty of
paring for the Sacrament of the Lord's Sup
No office of our ministry is more important
none offers so frequent and great opportu
of giving godly instruction, and serious adv
The plainness of the duty acknowledged by
and the benefits of it so striking and exten
make every man, who has any degree of reflect
uneasy under the neglect of them, or in some de
desirous of partaking. Of this well-grounded c
of anxiety a Clergyman should avail himself
representing the undutiful and unsatisfactory s
of every one who is not a Communicant; by
plaining the nature of repentance and faith,
the offer and promise of the gifts of the Spir
all who heartily seek for them; by exhon
his hearers to improve the means of grace, an
growing in virtue and faith, especially that o
remembering our Lord in the way positively o
manded, and particularly blessed by him to b
who worthily receive this holy Sacrament.
subject includes all other Christian duties,

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many peculiar to itself, and is very affect-
to every one who has ears to hear, or a heart
feel. The terrors of the Lord are not to be
guised ; they arouse many a careless sinner ;
the love of Christ in living such a life on
as he endured, and dying such a death
he suffered for us, must constrain to sorrow
sin, and hatred of it, every heart which is
excessively hardened by its deadening and
st effects ; must move to love of God, and
fort and hope in Him, every one who con-
emplates His Son dying on the Cross for our

and rising again for our justification ; and
*is the love of God, that we keep his com-
mandments.** Dwell upon this powerful means
influencing your hearers. Christ was lifted
on the Cross to draw all men unto him ; to
them *with cords of a man, with bands of
st with every human and affectionate induce-
and endearment.* Shew them his love,
agony and bloody sweat, his cross and
tion, his precious death and burial, his
ious resurrection and ascension, and the
ing of the Holy Ghost,† by which he delivers
from the evil consequences of sin, and renews
in holiness. Warn them against judging
nselves unworthy of everlasting life ; § at
same time, instruct them that to partake
worthily, is to partake to th condamnation,
that they incur a hopeless condemnation,
repentance and pardon are still open to them,
that, without repentance there is no remis-
of sin. Although your hearers cannot be
y of the sinful manner of partaking of the

Corinthians, yet the Lord's table ought to be guarded against improper communicants, and their admission brings a scandal on the Church, and cannot impart a blessing to themselves. Whosoever is habitually guilty of any sin is not fit for the Communion of our Lord. The rubrics, and exhortations of the liturgy are a sufficient guide for you ; and I earnestly solicit your conformity to them. Spread before your people the table of the Lord ; and use your best deavours to clothe them with the mantle of righteousness ; so shall you and they be meet partakers of that heavenly feast.

One other office of the Church I am willing to pass over in silence, the Visitation of the Sick. Sickness is the greatest and common dispensation of God, inflicted on man to make him sensible of his weakness and mortality, and the vanity and vexations of worldy things ; to raise his thoughts to another world, and to the consideration of judgment to come. It humbles him, it convinces him of his sins, offences against God, his unfitness to appear before the Great Searcher of hearts, his unworthiness of Heaven. He wishes for a guide, a comforter, a deliverer. This is a time, and a state, for another, a neighbour, to visit him, especially for a minister of the Lord. Then, will his pastoral comfort and counsel be particularly valued ; his admonitions to repentance listened to, his exhortations to faith hopefully received. This is an accepted time, a day of succour, and salvation to those who improve the grace of God. The Bible therefore, and the canons of the Church direct you to resort to the

ought to be; to instruct and comfort him in his
communicants; and this without waiting to be called
in the Church; and in your ordination vow, you promise
to themselves use both public and private monitions and
of any sin is exhortations, as well to the sick as to the
whole, within your Cures, as need shall
are a sufficient require, and occasion shall be given."*
Explicit your care not this precious occasion of drawing
your people to repentance and pardon, to faith, hope,
love, love of God, and thankful reflection
on all his works and dealings towards man-
kind they be made. Shew him, the sick man, that God rules
all things, that his government is just,
will perfect for the good of all creation,
fore, that he chastens him for his profit,
the good of his soul, for the increase
his riches and reward in Heaven. Point
to him Christ dying for his sake ; send
another Comforter, the Holy Spirit, to
rein in the hearts of the faithful ; going to
pare a place for us ; coming again to receive
himself. Is not this a message of peace ;
should not you be the messengers to all
in your reach and power ? Praise God
the office ; and cheerfully fulfil it. Suffer
your desponding brother to exclaim : *Is
there no balm in Gilead ; is there no physician
especially for me ? why then is not the health of the daugh-
ter of my people recovered ?*† Pour oil into
bleeding wounds and souls of your sick
people ; come again and again to them ; be their
usefully received physicians; be instruments in God's hands of good
day of success, of glory to him ; and be thankful for
improve the own opportunity of profit and usefulness to
and the own immediate congregations and to his
resort to the

* The Ordering of Priests.

† Jer. 8. 22.

Church at large. More I need not say; into p
are I trust, ready and determined, like and wh
good Samaritan, to execute your labor of l of you
at once with tenderness and zeal.

From the consideration of public or offi of con
duties, I proceed to making a few remarks d inter
the importance of your individual chara high offic
and the effects which your example is fitted racter of
produce on your flocks and hearers. But to the
I have already detained you so long, I must ch you sh
a great measure leave this part of my duti country
a future opportunity.

It is obvious that unless your own cond
correspond with your counsel, public and vate, and your life with your doctrine and mons, the authority of what you say, efficacy of your admonitions will be greatly nished,—almost done away; indeed, with sarrow th hearers, not only your own sincerity, but e's exam the very truth itself of the word, which preach, will be called in question. Your ex
example, therefore, in all the duties and out, to el cerns of life is most powerful in its effects on w who see and hear you. You in particu ple must be *an example of the believers, in wle a livi in conversation, in charity, in spirit, in faith* sider you purity.* You must adorn the doctrine of reward our Saviour in all things,† and be an ornamen people well as a pillar to the Church. Thus, you st, to pr recommend the word of life as well as y to God selves, and gain some, who otherwise would ever deaf to your exhortations, and inaccessible of Christ your influence. You must abstain from emg, the

I not say; into pursuits of business, or of profit, and what is plainly expedient for the mined, like labor of your people, or the comfort of your families: and you must not sacrifice valuable

and talents in giving way to the temptations of company or of amusements, which few remarks would interfere with paying due attention to individual character and offices of your calling, and with the people is fitted for usefulness, diligence, and devotedness. But to the service of God and your people, long, I must you should be zealous to maintain. In of my duty country, especially, it is difficult to enter

concerns of business, or of profit, without encountering unlooked for trouble or failure; our own conduct with regard to amusement, general opinion,

public and would say, makes peculiar moderation and doctrine and restraint incumbent on you. Altho' there are you say, tends to the duty of not offending your weak be greatly disturbed, yet, I am persuaded, you do not wish indeed, with sorrow them to questionable limits; and St. Cicerony, but Paul's example recorded to us is a perfect one word, which our imitation.

on. Your great duties and duty, to elevate you above *entangling yourselves with the affairs of this life,* its business, in particular pleasures—to make your conduct and example, in while a living sermon, a lesson to your flocks—spirit, in faith consider your high vocation, your cure of souls, doctrine of reward in heaven. You are watchmen to be an ornament to people of their sins; ambassadors for Thus, you must, to pray them, in his stead, *be ye reconciled to God*;† pastors to lead them to the otherwise would of everlasting life, to gather them into the inaccessible of Christ, to present them to him at his return from earth, then to be your joy and crown of re-*

•joicing;* and, finally, to be joined with them our Lord, in everlasting worship, praise, and glory, carried by them to sit down to heaven. Consider the value and immortality of souls; their life and happiness, or death and misery,—eternal; the death of Christ, his sorrow such as was no man's sorrow, for their sakes you preach their blood required at your hands, if you do not warn them of their danger, and teach them the word of duty. Then, the cares of this world will no longer occupy your hearts and minds; the vanities of this life will not divert your thoughts, nor draw you off from the realities and eternity of the next. Your care will be to win souls to Christ, in the account; to be watchful over them as one that must give an account; to preach Christ Jesus, the Lord, and yourselves their servants for Jesus' sake:† your seed, pleasure will be to conduct them in the course of righteousness and religion, her ways pleasantness, and her paths of peace;‡ and your reward will be turning many to righteousness, and shining as the stars for ever and ever. You will perform the public services of the Church, and her offices, in the house of God, and in private, to the sick, as well as the whole family with the spirit, and with the understanding; also, in the form and power of Godliness; and your people will catch their spirit, partake of their power, and rise and sit together with you, in heavenly places in Christ Jesus.|| You will instruct the lambs of your flock in the principles of the doctrine of Christ, lead them on confirmation in their duty, and in the promises of God; and so prepare them to be fed with the bread of life, to fulfil the Sacrament in

d with them our Lord, to walk in truth, and finally to be
 and glory, carried by the Angels into Abraham's bosom,
 immortality and to sit down with him in the Kingdom of
 or death and heaven. Thus you will be an example of the holy
 st, his sorrow properties and praiseworthy practices which
 their sakes you preach to others, going before them in the
 if you do no ways which they are to follow, holding forth
 ach them the word of life in your conversation, as well as
 world will no your doctrine. Thus, you will make full
 the vanities proof of your ministry, save yourselves, and
 hts, nor dras those that hear you, and finish your course with
 ternity of the v.* Your harvest will be great ; and if some-
 souls to Christ mes, in this diversified field of human life,
 at must give you sow in tears, yet you shall reap in joy.
 the Lord, an *she that goeth forth and weepeth, bearing pre-*
 ' sake :† *your precious seed, shall doubtless come again with*
 in the coun *voicing, bringing his sheaves with him.*†

her ways A few words more, and I have done. We
 peace; † an not separate on this solemn occasion with-
 y to righteous looking back to the loss this Diocese has
 ever and ever stained in the death of the late Bishop. We
 services of the have condoled with you on the decease of our
 house of God excellent friend and counsellor ; we have re-
 all as the whole flected on the greatness of my responsibility and
 understanding, and the increased measure of patience,
 Godliness; a brotherly kindness, and charity, desired by me
 spirit, partake in you, on my succession to such a prede-
 ether with yo sor. Of your readiness to afford it me, I
 us.|| You w ill be valuable proofs, and well founded per-
 eck in the pri vision. I solicit your assistance also in my
 lead them on oversight and rule over this extensive Diocese,
 in the promis freedom in communicating with me, your
 them to be f self in advising with me in matters of our
 the Sacrament common charge.

*Birth
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By the memory of him over whom we
 mourned—tho' dead, may he live in our heart
 by our value of souls—immortal souls, com-
 mitted to our care ; by our love of the Church
the Church of God, which he hath purchased
with his own blood, I beseech your aid*
counsel. I beg your prayers also, prayers
 we may be useful to each other, to our flock
 and to the Church of God in this Diocese,
 to all Christian people dispersed throughout
 the world ; for the prayers of the righteous
 much. I promise you mine, and my assistance
 to the best of my power. May God give
 increase. May we persevere to plant and water
 and approve ourselves as faithful labourers
 in the vineyard of our master. May we set
 examples to the flock of God which is among
 us, that when the chief Shepherd shall appear
 we may receive a crown of glory, that far
 not away.†

* Acts 20. 28.

† 1 Pet. 5. 8.

THE END.

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